بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Magazine of Majlis Ansarullah UK

# ANSARUDDIN

March 2004 Vol. 1 No. 1 Aman 1383

**Promised Messiah Edition**



## Contents

## *Quranic Verses*

*In the name of Allah, the Gracious, the Merciful*

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ○

*Whatever is in the heavens and whatever is in the earth glorifies Allah, the Sovereign, The Holy, the Mighty, the Wise. He it is who has raised among the unlettered people a Messenger from among themselves who recites unto them His signs, and purifies them, and teaches them the Book and Wisdom, although they were before in manifest error; And among others from among them who have not yet joined them. He is the Mighty, the Wise. That is Allah's grace; He bestows it on whom He pleases; and Allah is the Lord of immense grace.*
**(Al-Jumu'ah, 62:1-5)**

يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْضِ الْمَلِكِ الْقُدُّوْسِ
الْعَزِيْزِ الْحَكِيْمِ○هُوَ الَّذِيْ بَعَثَ فِي الْاُمِّيّٖنَ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ
اٰيٰتِهٖ وَيُزَكِّيْهِمْ وَ يُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَ اِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ
ضَلٰلٍ مُّبِيْنٍ○وَّ اٰخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ وَهُوَ الْعَزِيْزُ
الْحَكِيْمُ○ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ وَ اللّٰهُ ذُوالْفَضْلِ الْعَظِيْمِ○

(سورة الجمعه)

## *Hadith:Prophecy of the Holy Prophet,* (pbuh)

لَوْ كَانَ الْاِيْمَانُ مُعَلَّقًا بِالثُّرَيَّا لَنَا لَهٗ رَجُلٌ اَوْ رِجَالٌ مِّنْ فَارِسَ۔

Bukhari, Volume 6, Book 60, Number 420: *Narrated Abu Huraira (ra):*

While we were sitting with the Prophet ( swa ) Surat Al-Jumu'a was revealed to him, and when the Verse, "And He (Allah) has sent him (Muhammad) also to other (Muslims).....' (62.3) was recited by the Prophet ( swa ), I said, "Who are they, O Allah's Prophet?" The Prophet did not reply till I repeated my question thrice. At that time, Salman Al-Farisi was with us. So Allah's Prophet put his hand on Salman, saying, "If Faith were at (the place of) Ath-Thuraiya (pleiades, the highest star), even then (some men or man from these people (i.e. Salman's folk) would attain it."

## Writings Of The Promised Messiah

When the 13th century of the Hijra came to a close and the beginning of the 14th century approached, I was informed by God Almighty, through revelation, that I was the reformer for the 14th century. I received the Revelation:

*"The Gracious One has taught thee the Quran and has expounded its true meaning to thee that thou mayest warn people of their evil end, those who through generations of neglect and through not having been warned have fallen into error* (Kitabul Bariyya).

A few years thereafter, it was made clear to me through divine revelation, that the Messiah whose advent among the Muslims had been promised from the beginning and the Mahdi whose advent had been Divinely decreed at the time of decline of Islam and the spread of error and he who was to be guided directly by God and was to invite people to partake from the heavenly banquet, whose coming had been foretold by the Holy Prophet, peace be upon him, thirteen hundred years in advance, was myself. (Tazkaratush Shadatain)

Message from
# Hadhrat Khalifatul Masih V *(Ayadahullah)*



Dear Esteemed Sadr Majlis Ansarullah U.K.

Assalamo Alaikum Wa Rahmatullah Wa Barakatuhu

I am delighted to learn that by Allah's Grace Majlis Ansarullah UK is enabled to launch the publication of a monthly magazine, the first issue of which is going to be a special edition in commemoration of the Promised Messiah. May Allah bless it enormously.

The most outstanding and significant attribute of the disposition of the Promised Messiah, which overrides all other aspects of his character, is his love for Allah. His heart was inebriated with the love of the Almighty from childhood and he never had any concern with the affairs of this world. He always gave the highest preference to Allah the Exalted over everything else and he trusted Him alone. He was totally consumed by Allah. He says in an Urdu poem:

***Which ways should I follow to reach Thy alley?***
***Which is the service that would enable me to acquire Thee?***
***It is the love that is pulling me towards Thee***
***It is Godliness that I need to incinerate my ego***

In short, his living and his dying was all for the worship of Allah and the love of Allah. Even during his terminal illness, he was never neglectful of the remembrance of Allah. He had become very weak. At one time, it was thought that he had passed away and all were stunned. However, in a short while movement was felt in his pulse but his condition was still very delicate. In the meantime, he saw light of the morning and said: 'Is it time for prayer?' and putting his hands on his chest he started offering prayer while lying. But he became unconscious while still in prayer and could not complete the prayer and entered into union with the One he truly worshipped and loved. So, the last act of his life in this world was worship which denotes the intensity of his love for God Almighty.

Accordingly, my message to all Ansar is that you become the sustainer of this aspect of your Leader's, your Master's, character in your lives. Create an intimate personal love relationship with Allah. Your every act, your moving and unmoving should always be submissive to the pleasure and love of Allah. May Allah enable you to do so.

Wassalam

Mirza Masroor Ahmad,
***Khalifatul Masih V***

# Message from Ameer Sahib, U.K.

Assalamo Alaikum wa Rahmatullah wa Barakatuhu

I am delighted that Ansarullah UK has decided, under the instructions of Hadhrat Khalifatul Masih V, to publish their magazine **'Ansaruddin'**. Please accept my warm congratulations and prayers for your endeavour.

The UK Jama'at is uniquely blessed to have had the presence of Hadhrat Khalifatul Masih IV, and to continue to receive the blessing of the presence of our beloved Hadhrat Khalifatul Masih V. While we can be proud of this close association with khalifat, we must always remember that this association imposes special responsibilities and duties on all members of the Jama'at and especially on members of Ansarullah.

Our daily practice should set an example of love, tolerance and brotherhood for our younger generation and our colleagues. Throughout the history of Islam we can see that the spread of Islam was not by the sword but by the examples and conducts of the true Muslims. We can only be true ***Dai-Illallah*** if our behaviour in every day life distinguishes us from others and our daily actions do the preaching.

Members of Ansarullah have a special role to play in the education and training of the young. The environment in which our children are growing up in this country has many positive qualities like the sense of freedom, honesty and truthfulness. It is up to us to develop these qualities further in our children and channel their energies in pursuit of healthy ideals for the service of Islam.

Every society has its negative aspects as well. It is the duty of Ansar to safeguard the children from the harmful effects and the best way is for the children to learn to recognise and build a close relationship with Allah. This relationship with Allah can only be acquired by developing the habit of regular prayers. Hadhrat Khalifatul Masih IV (RA) and Hadhrat Ameerul Momeneen Khalifatul Masih V have shown us with their own blessed examples how to deal with children and how to educate them and we should follow their guidance.

The next important duty of Ansarullah, in my opinion is the implementation of the institution of the Muaqhaat with new Ahmadis. It is extremely important that the new Ahmadis are fully integrated into the Jama'at and feel at home once they have joined us. Ansar, with their maturity, tact and experience, are best placed to take on this onerous task and show the real meaning of brotherhood to our new brethren.

There are, of course many other responsible tasks for Ansar to carry out and **'Ansaruddin'** will prove most useful to disseminate the information and instruction that are regularly given by Hadhrat Ameerul Momeneen Khalifatul Masih V. In this age of the media and information, there was a certain vacuum in this respect in the Ansar organisation and the far-sighted capacity of Hadhrat Ameerul Momeneen has shown us how to fill that gap.

I end my message by praying for the health and long life of our beloved Khalifatul Masih V and may he keep on instructing us and guiding us in the right path to serve Islam and Ahmadiyyat. May 'Ansaruddin' fulfill all the expectation that is associated with this magazine.

Rafiq Ahmad Hayat
***Ameer U.K.***

# Message from
# Sadr Majlis Ansarullah UK

Dear Esteemed Brothers,

Assalamo Alaikum Wa Rahmatullah Wa Barakatuhu

Alhamdolillah, by the Grace of Allah, in the light of instruction from Hadhrat Khalifatul Masih V (may Allah support him with His Mighty Help), it has been made possible for Ansarullah U.K. to publish its own Magazine, for our knowledge, education and training. Huzoor has graciously given the name *'Ansaruddin'* to this Magazine.

It is hoped that with the blessings of Allah the Exalted, Ansarullah will be enabled through this Magazine to strive to succeed in accomplishing those educational, training and preaching objectives which were set by Hadhrat Musleh Maud (may Allah be pleased with him), in his momentous Friday Sermon announcing the establishment of Ansarullah on 26th July 1940, wherein he stated:

*"If it is our claim that the Promised Messiah (peace be upon him), is a Prophet from amongst the followers of Muhammad (peace and blessings of Allah be upon him), in accordance with Surah Al-Jumuah (Chapter 62), and it is our belief that the Prophethood of the Promised Messiah (peace be upon him) is inclusive in the Prophethood and Messengership of the Holy Prophet (may peace and blessings of Allah be upon him) then we shall also have to believe that the Promised Messiah has been trusted with the same tasks as were carried out by the Holy Prophet (peace and blessings of Allah be upon him). Accordingly, Jama'at Ahmadiyya is responsible to carry out the tasks that were carried out by the Companions of the Holy Prophet (peace and blessings of Allah be upon him)."*

He further stated:
*"To make the decision in which way we should strive in the way of Allah. It is His prerogative. If He wishes, He could give the sword in our hand or give the pen in our hand or assign us to strive for preaching, education and training. Allah the Exalted has not consigned striving with sword in this age. He has on the other hand directed us to strive for preaching, education and training. That is the real striving as mentioned in the verses of Surah Al-Jumuah in which the news of the Second Coming of the Holy Prophet (peace and blessings of Allah be upon him) has been given."*

Then, further on, announcing the organisation of Ansarullah, he said:

*"They will be deployed to carry out the same tasks as were the Companions of the Holy Prophet (peace and blessings of Allah be upon him). That is, some will be assigned to teach the Holy Qur'an and Hadith to people. Some will be assigned to admonish and advise people. Some will be assigned to the task of education and training. Some, in accordance with the other meaning of 'Purifies them' will be assigned to contrive to work for the worldly progress of people."*

May Allah enable us to follow the directives of Hadhrat Musleh Maud (may Allah be pleased with him), so that we become deserving of being called 'Ansarullah.'

One of the important objectives of the coming of the Promised Messiah is to convey to the world the beautiful teachings of Islam. May Allah cause this Magazine to be a medium of inviting people to Allah and in conformity with its name, be a helper of the faith in the true sense.

Thus, I request readers to support this Magazine by writing for it, and also by praying that this humble offering is graciously granted acceptance at the doorsteps of Allah and prospers under His loving looks. Ameen.

Wassalam
Ch. Waseem Ahmad
***Sadr Majlis Ansarullah U.K.***

## MESSAGES:

My dear Ansar Brothers

On the happy occasion of the first issue of the magazine 'Ansaruddin', I send my Assalamo alaikum warahmatullah wabarakatohu to all members of Majlis Ansarullah UK. The words Ansarullah are used in a verse of the Holy Quran.

Allah, the Almighty, says, *"0 ye who believe! Be helpers of Allah, as said Jesus, son of Mary, to his disciples, 'who are my helpers in the cause of Allah?' The disciples said, 'we are helpers of Allah'. So a party of the children of Israel believed, while a party disbelieved, Then we gave power to those who believed against their enemy, and they became victorious."* (Chapter 61-15)

In the above verse, disciples of Hazrat Isa (peace be upon him) are calld Ansarullah. The Muslims in Medina were given the name of Ansar by the Holy Prophet (peace and blessings of Allah be upon him). It is a great honour to be a member of Majlis Ansarullah founded by Hazrat Musleh Maud (May Allah be pleased with him). This honour brings responsibilities with it. Ansarullah have the obligations to pay special attention to establish the institutions of prayers. This also means bringing up our children and grand children in such a way that they pay particular attention to observing prayers. Bringing them to the mosque/mission house regularly will, Insha-Allah, attach them to the Jamaat and as a result protect them from evil influences. I pray that all of us (Ansarullah) will, Insha-Allah, do our best to discharge our obligations to the best of our abilities and earn Allah's blessings! Ameen.

Khawaja Rashiduddin Qamar
***Nazim Aala (Sadr) UK - 1986***

My Dear Loving Brothers,

Assalamo Alaikum Wa Rahmatullah Wa Barakatuhu,

It is a privilege and honour for me to send a brief message for the Premiere edition of our quarterly Magazine *'Ansaruddin'*. It is indeed a historic accomplishment and a profound blessing of Allah the Exalted, that Ansarullah, U.K, has been able to fulfil a dire need of the organisation. I pray that the Magazine continues to prosper and proves to be a very effective medium of our spiritual enlightenment, self purification and moral advancement. Its objective must remain to impart such knowledge and to inculcate such practices as to enable the reader to establish a personal relationship with Allah, to become a reflection of His attributes and to be a source of beneficence for all.

We are now in an era where self reformation and restoration has become supreme need of the time in order for us to be models of the true teachings of Ahmadiyyat, essential not only for our own salvation but also that of our progeny. Hadhrat Khalifatul Masih V (May Allah support him with His Mighty Help), through his Friday Sermons and admonitions is providing magnanimous guidance to illuminate and caution us in this regard. The fact is that without rigorously focusing on our tarbiyyat we can make little progress in our prime obligation towards calling people to Allah. Hadhrat Khalifatul Masih IV (May Allah have Mercy upon him), said that success in tabligh is directly related to the level of our tarbiyyat. Tarbiyyat is the irrigation of the garden of Ahmadiyyat and tabligh is the crop and fruit that it bears.

I trust and hope *'Ansaruddin'* will infuse us with the spirit and light to follow in the footsteps of the companions of the Promised Messiah (peace be upon him) and indeed the companions of the Holy Prophet Muhammad (May peace and blessings of Allah be upon him).

May Allah enable each one of us to attain to these objectives with distinction and reward profoundly all those who are serving His cause with excellence. Ameen.

Iftikhar Ahmad Ayaz
***Sardr Ansarullah UK 1994***

# Editorial

*The day of 23rd March holds a holy and historical significance for the world of Islam in general and, in particular, for the Ahmadiyya Movement world-wide because it was on this day, 23rd March 1889, that the Promised Messiah (peace be on him), with Divine calling and blessing, initiated the on-going process of pledging allegiance and laid the foundation of the Ahmadiyya Movement.*

There are numerous prophecies and various religious texts as a background to this auspicious day but above all, the most unambiguous prophecy was put forward by the Holy Prophet (peace be upon him) that, if ever, faith evaporated as high as the constellation, then one or more individuals of Persian heritage will draw it back. (Bukhari)

In an era when Muslims were being inclined towards Atheism and a disbelief of Divine indivisibility and uniqueness, all kinds of moral, religious and spiritual values had disappeared from this world. The Muslim community had been consumed by despondency. At a time such as this, one repeatedly looked to the skies for Almighty Allah to send forth His promised messenger to breathe new life into His Prophet's followers.

At that time, Almighty Allah, in exact accordance with the prophecy of Prophet Muhammad (peace be upon him) appointed Hadhrat Masih-e-Maood to reform the world and renew the religious faith. Hadhrat Masih-e-Maood decreed that the sole purpose of his arrival is to present the beautiful teaching offered by Islam, to the world, so that, through embracing it in practical terms, an eternal bond is established between mankind and the Creator.

The Almighty Creator bestowed upon Hadhrat Masih-e-Maood the glad tidings that this community would be propagated to all of the countries and people, en masse, would join this community.

We ourselves have witnessed the fact that as a community is now established in all corners of the world. With Almighty Allah's blessings, that day is not too distant when every discerning person in the world will yearn to be under the cool shade of this Divine Tree and all of Almighty Allah's promises will be fulfilled. Insha Allah.

**The Promised Messiah says:**
*Hearken, O ye people. This is a prophecy of Him Who has created Heaven and Earth. He will spread this community of His in all countries and will make it supreme over all, through reason and arguments. The days are coming, indeed they are near, when this will be the only religion which will be held in honour. God will bestow extraordinary blessings on this religion and movement. He will frustrate everyone who seeks to destroy it. This supremacy will last till the judgment day.*

*Remember, that no one will descend from heaven. All our opponents who are alive today will die and no one will see Jesus son of Mary descending from heaven. Then their next generation will pass from heaven. Then their next generation will pass away and no one of them will see this spectacle. Then the generation next after that will pass away without seeing the son of Mary descending from heaven. Then God will make them anxious that though the time of supremacy of the cross had passed away and the world had undergone great changes yet the son of Mary had not descended from heaven. Then the wise people will suddenly discard this belief. The third century after today will not yet have come to a close when those who hold this belief, whether Muslims or Christians, will lose all hope and will give up this belief in disgust. There will be only one religion that will prevail in the world and only one leader. I have come only to sow the seed, which has been sown by my hand. Now it will sprout and grow and flourish and no one can arrest its growth.*

(Tadhkiratush Shahadatain pp 64-65)

# Heavenly Signs for the Mahdi

By Matiullah Dard

Muhammad bin Ali (Imam Muhammad Baqir) relates that the Holy Prophet (pbuh) said:

*"Surely two signs will appear for our Mahdi which have never appeared before (as signs of truth for anyone else), since the creation of heaven and earth. In the month of Ramadhan, the moon will be eclipsed on the first of its nights, (of eclipse), and the sun will be eclipsed on the middle day (of its days of eclipse). Both these eclipses will take place in the same month of Ramadhan. And these two signs have never occurred before since Allah created the heavens and the earth." (Sunan Dar Qutni; Vol. 1)*

In this Hadeeth, the following points are made:

(i) After the claim of Imam Mahdi, two signs will appear.
(ii) The moon will be eclipsed on the 13th of Ramadhan, which is the first night of the three nights of lunar eclipses.
(iii) The sun will be eclipsed on the 28th day of Ramadhan, which is the middle day of the 3 days of solar eclipses.
(iv) Both signs will appear in the same Ramadhan.
(v) These signs have never appeared for anyone except the true Mahdi

**What are Eclipses**

Eclipses are governed by the Laws of Physics. The moon is eclipsed when the shadow of the earth falls on it and this happens when the earth is between the sun and the moon. Thus, it can only occur during the full moon. According to astronomers a lunar eclipse can occur on the 13th, 14th and 15th day of the dates of the Muslim calendar known as the Hijri Calendar and each month begins with sighting of the new moon.

The solar eclipse occurs when the moon intervenes between the earth and the sun and the three are in a straight line. This can only happen on the 27th, 28th, and 29th of the Muslim month. Hence, the prophecy demanded that the lunar eclipse should occur on the first of three possible nights i.e. on the 13th, and the solar eclipse to happen on the middle of the three possible dates, i.e. on the 28th. Both the eclipses had to take place during the same month of Ramadhan and at a time when someone was claiming to be the Mahdi.

Thus, when in 1891 and under divine direction, Hadhrat Mirza Ghulam Ahmad of Qadian claimed to be the Messiah and the Mahdi, opponents demanded that the heavenly sign of the eclipses be shown and since this had not been observed, his claim could not be taken seriously.

**Eclipses occur in 1894**

However, since Allah had appointed Hadhrat Mirza Ghulam Ahmad, He was also going to establish his truth. Thus, in precise accordance of the requirements of the Prophecy of the Holy Prophet Muhammad (pbuh) these eclipses were witnessed in 1894. The lunar month of Ramadhan began on the 9th March and ended on the 6th April 1894.

On the 13th of Ramadhan (21st March 1894) a partial eclipse of the moon was observed. This was followed on the 28th of the same month (5th April 1894) with a solar eclipse of the annular type. These

eclipses were widely visible all over India and in many other countries of the world in the Eastern Hemisphere. During the following year the lunar month of Ramadhan began on the 26th February and ended on the 26th March 1895. A similar set of eclipses was witnessed on the Western Horizon on 10th March and 25th March 1895 (13th Ramadhan and 28th Ramadhan).

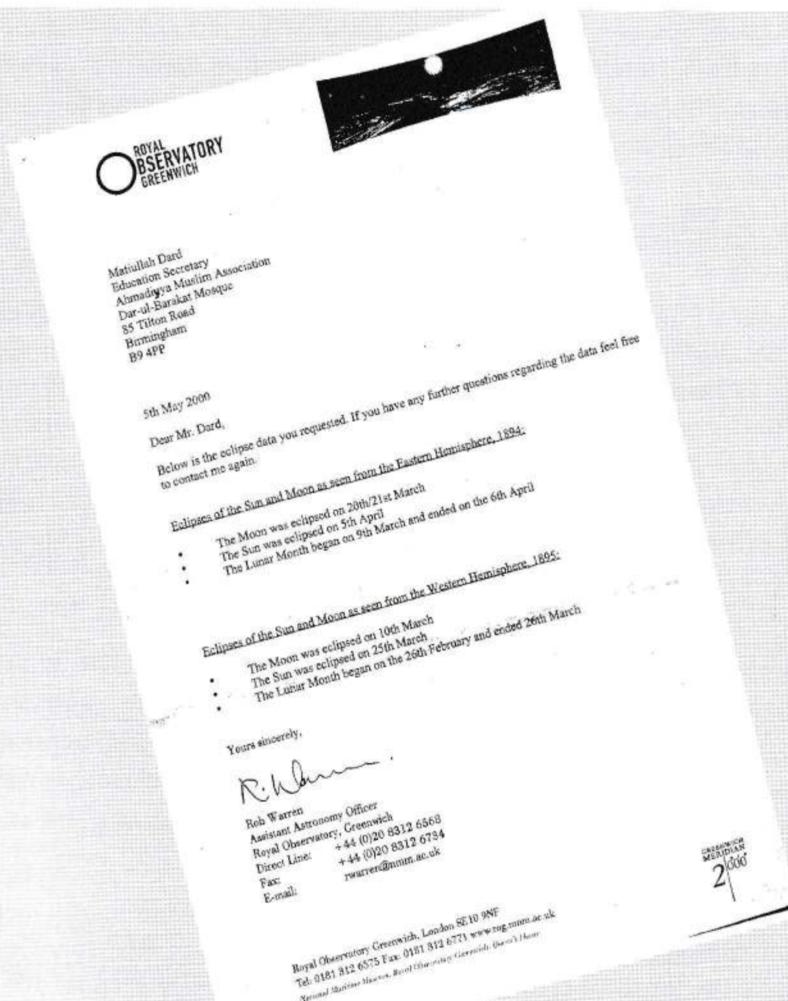
On the appearance of this sign, Hadhrat Mirza Ghulam Ahmad presented it to the world at large and in particular to the opposing Muslim divines as a prophecy fulfilled in his favour. He wrote a book entitled Noor-ul-Haq discussing the detailed implication of the prophecy. Several thousand responded to this news by entering the fold of Ahmadiyyat.

**Unique Sign**

This is a unique sign. If we scan through history never have such eclipses occurred during the month of Ramadhan and never at a time when someone has claimed to be the Mahdi. It is a very special sign that points to the veracity of the claim of Hadhrat Mirza Ghulam Ahmad.

This grand manifestation which is beyond human intervention of any kind calls for serious reflection. In one aspect it was a manifestation which was determined by the law governing the movement of the planets, and there was no room in it for human intervention; yet in another aspect it was a magnificent sign in support of the truth of Hadhrat Mirza Ghulam Ahmad of Qadian.

Although true Prophets and claimants have always shown thousands of signs to prove their truth, a single sign should be enough for a sincere person. The glorious sign of the promised eclipses for the Promised Messiah and Mahdi is one such sign which should not pass any sincere person without convincing him.



ROYAL OBSERVATORY GREENWICH

Matiullah Dard
Education Secretary
Ahmadiyya Muslim Association
Dar-ul-Barakat Mosque
85 Tilton Road
Birmingham
B9 4PP

5th May 2000

Dear Mr. Dard,

Below is the eclipse data you requested. If you have any further questions regarding the data feel free to contact me again.

<u>Eclipses of the Sun and Moon as seen from the Eastern Hemisphere, 1894:</u>

- The Moon was eclipsed on 20th/21st March
- The Sun was eclipsed on 5th April
- The Lunar Month began on 9th March and ended on the 6th April

<u>Eclipses of the Sun and Moon as seen from the Western Hemisphere, 1895:</u>

- The Moon was eclipsed on 10th March
- The Sun was eclipsed on 25th March
- The Lunar Month began on the 26th February and ended 26th March

Yours sincerely,

R. Warren

Rob Warren
Assistant Astronomy Officer
Royal Observatory, Greenwich
Direct Line: +44 (0)20 8312 6568
Fax: +44 (0)20 8312 6734
E-mail: rwarren@nmm.ac.uk

Royal Observatory Greenwich, London SE10 9NF
Tel: 0181 312 6575 Fax: 0181 312 6771 www.rog.nmm.ac.uk

GREENWICH MERIDIAN 2000

# The First Bai'at

By the late Mubarak Ahmad Saqi

*Over one hundred years ago, the first initiation Bai'at (the establishment of the spiritual bond of allegiance between the Founder of the Community and his disciples) took place. Hadhrat Mirza Ghulam Ahmad had received the Divine revelation that he was the Reformer of the Age in 1882 and this was substantiated and confirmed by successive revelations. But it was not until 1889 that he proceeded to formally lay the foundation of the Community by inviting people to come forward and be initiated at his hand. He had received clear divine guidance to that effect through the following revelations:*

**and when thou art determined, then put thy trust in Allah ... Verily, those who swear allegiance to Allah, the hand of Allah is over their hands ..'**

On 12th January 1889, he issued a leaflet entitled *Takmeel-e-Tabligh* in which he set down ten conditions for those who wished to swear spiritual allegiance to him. They are the same conditions which even today every would-be initiate pledges to uphold. They are:

**The Ten Conditions of Bai'at**

1 The initiate shall solemnly promise that he shall abstain from Shirk (association of any partner with God).

2. That he shall keep away from falsehood, fornication, adultery, trespass of the eye, debauchery, dissipation, cruelty, dishonesty, mischief and rebellion; and will not permit himself to be carried away by passions, however strong they may be.

3. That he shall regularly offer the five daily prayers in accordance with the commandments of God and the Holy Prophet, and shall try his best to be regular in offering the Tahajjud (pre-dawn supererogatory prayers) and invoking Darood (blessings) on the Holy Prophet; that he shall make it his daily routine to ask forgiveness for his sins, to remember the bounties of Allah and to praise and glorify Him.

4. That under the impulse of any passion he shall cause no harm whatsoever to the creatures of Allah in general and Muslims in particular neither by his tongue nor by his hands nor by any other means.

5. That he shall remain faithful to God in all circumstances of life, in sorrow and happiness, adversity and prosperity, in felicity and trials; and shall in all conditions remain resigned to the decree of Allah and keep himself ready to face all kinds of indignities and sufferings in His way and shall never turn away from it at the onslaught of any misfortune but that, on the contrary, he shall march forward.

6. That he shall refrain from following un-Islamic customs and lustful inclinations and shall completely submit himself to the authority of the Holy Quran, and shall make the Word of God and the sayings of the Holy Prophet the guiding principles in every walk of his life.

7. That he shall give up pride and vanity and shall pass all his life in lowliness, humbleness, cheerfulness, forbearance and meekness.
8. That he shall hold faith, the honour of faith and the cause of Islam dearer to him than life, wealth, honour, children and all other dear ones.
9. That he shall keep himself occupied in the service of God's creatures for His sake only; and shall endeavour to benefit mankind to the best of his God-given abilities and powers. .
10. That he shall enter into a bond of brotherhood with this humble servant of God, pledging obedience to me in everything good, for the sake of Allah, and remain faithful to it up to the day of his death; that he shall exert such high devotion in the observance of this bond as is not to be found in any other worldly relationship and connections demanding devoted dutifulness.

After the publication of the above announcement, another leaflet was issued by Hadhrat Ahmad on 4th March 1889 from the town of Ludhiana. He had arrived there a few days earlier from his home-town Qadian and was staying at the house of Soofi Ahmad Jan.

In this second announcement he stated the purpose of the Bai'at was to lay the foundation of a Community of the Faithful in order to manifest the Glory of God and His Power and Majesty. The Community would consist of such righteous people who would, through their own actions, lead others to righteousness and bring about a blessed change in the entire universe.

Hadhrat Ahmad also predicted in the leaflet, that God would make this community grow and prosper and that thousands would enter its fold. He further declared that this Community would make tremendous progress and would be highly visible in the same manner as a light placed on a high cliff, and which sheds its light far and wide.
At the end of the leaflet. Hadhrat Ahmad invited those who wished to be initiated to reach Ludhiania by the 20th March.

As a result of the announcement, his disciples started arriving in Ludhiana. They came from Jammu, Khost, Bhera, Sialkot, Gurdaspur, Gujranwala, Patiala, Jullundar, Maleer Kotla, Ambala, Mereth and other localities of India.

The actual initiation rites took place on 23rd March 1889. The venue was the same building where Hadhrat Ahmad was staying i.e. the residence of Soofi Ahmad Jan. Hadhrat Ahmad sat in the north eastern corner of a large room which has become known as the Darul Bai'at. Sheikh Hamid Ali, one of his attendants was positioned at the door and was instructed to usher in, one by one, those whom he would call out by name. The first person to be called in was Hadhrat Maulvi Nooruddin (who later became the first Khalifa of the Ahmadiyya Community). He was followed by Mir Abbas Ali, Sheikh Muhammad Hussain, Maulvi Abdullah Sanauri, Maulvi Abdullah Saheb of Tangi and then (most probably) Munshi Allahbaksh. These first six persons were called in by name by Hadhrat Ahmad himself.

Thereafter Sheikh Hamid Ali was told to send in one by one all the other persons who had been waiting. On that first day forty persons took the Bai'at. Some women were also included among whom was Sughra Begum, the wife of Hadhrat Maulvi Nooruddin.

The actual ceremony was very simple: Hadhrat Ahmad sat on the covered floor. He would stretch out his right hand and take hold of the right hand of the initiate to-be. He would then ask the person concerned to repeat after him the following words:

*'I repent at the hand of Ahmad, of all the sins and bad habits to which I was addicted and most truthfully and solemnly do I promise that to the last day of my life, I eschew to the best of my ability, all manner sin. I will hold my faith above all worldly considerations. I shall try, as far as I can, to observe the ten*

*conditions of Bai'at as laid down in the leaflet of 12th January 1889. I seek forgiveness of God for my past sins.'*

Those words were repeated in Urdu, followed by the following words in Arabic:

*'I ask forgiveness of Allah, my Heavenly Father (three times) for all my sins and turn to Him. I bear witness that there is none worthy of worship except God, Who is One and Who has no partner. And I bear witness that Muhammad is His Servant and Apostle. O my Heavenly Father I have wronged my soul and I confess all my sins. Do Thou forgive me my sins as there is none other who can forgive'*

At the end Hadhrat Ahmad would withdraw his hand and then lift both his hands in prayer. The initiate would do the same. When the prayer was complete, the ceremony would be over.

Bai'at is not an ordinary initiation ceremony. It is a most solemn covenant with God Himself, taken through the person of the leader. He takes the hand of the initiate-to-be in order to impress upon the latter the sacred nature of his undertaking.

It is to be noted that in the case of ladies, Hadhrat Ahmad would not hold the hand of the would-be initiate but would request her to repeat the words of the pledge after him and then to join in the prayer at the end.

Hadhrat Ahmad stayed in Ludhiana till 18th April 1889. New entrants were received by him almost everyday, and at the end of that period quite a number of people had joined the Community.

The names of those who took Bai'at on that epoch-making day of 23 March, 1889, were written down in a register. This register was in the possession of Hadhrat Mir Muhammad Ishaq, who thereafter handed it over to Mirza Bashir Ahmad, one of the sons of Hadhrat Ahmad, who in turn had it placed in the Khilafat Library. It is extremely unfortunate that the first page of this most historic document has been lost. As such, the first eight names are missing from the list.

After the demise of Hadhrat Ahmad in 1908, the Responsibility for accepting the Bai'at of new entrants to the Ahmadiyya Muslim Jama'at rested upon his successive Khalifas.

Even over one hundred years later, the initiation rite remains the same simple ceremony as it was on the first day. Emphasis is placed on reminding the initiate of the importance of his decision to join the Community, and also of the fact that, while the pledge is made in front of another human being like himself, in reality the other party to the covenant is God Himself.

In the end, it would be appropriate to reproduce here some of the words of advice that Hadhrat Ahmad customarily gave to those who became initiated at his hand. He would say:

*Having entered the Jama'at, there should be a change in your life. True faith in Allah will be of great help to you when you are in trouble. But do not take the command of Allah lightly. Respect every one of them as an order from Him.*

*To rely fully on your resources and trust in them completely and exclusively, and not to have trust in God is Shirk. This is tantamount to denial of the existence of God...*

*...Those of you who are taking the Bai'at are repeating the words with your tongues, which is easy. But to fulfil all these conditions is difficult.*

*Satan is always busy trying to persuade you to become negligent of your religious obligations. He shows the world and its various benefits as being easily attainable, and, at the same time he projects religion as being an extremely difficult thing to attain.*

*If you want to win the pleasure of Allah, then be ready to make every effort in order to fulfil the promise that you will safeguard yourself from sin'*

*Do not indulge in anything that would create disorder. Do not spread mischief. At the time of hearing abuse show patience, and exhibit the highest standard of good behaviour. Obey every command of Allah with a sincere heart, so that He be pleased with you. Your enemy should also realise that after having been initiated in this Community, you are no longer the same person as before.*

# The Love of the Promised Messiah for the Holy Prophet

**By Sahibzada Mirza Ghulam Ahmad Sahib**

After the love of Allah, the most outstanding aspect of the life of the Promised Messiah (pbuh) was his love and devotion to the Holy Prophet (pbuh). Truly speaking, this was a reflection of his love for Allah because the love of Allah demands that the one who is from Allah should also be loved. In one of his couplets, the Promised Messiah says:

*After the love of Allah I am inebriated by the wine of the love of Prophet,*
*If someone considers this love to be infidelity then by God, I am the worst infidel!'*

Long before Huzoor made his claim, he was once invited to dinner at the house of his uncle Mirza Ghulam Haidar Sahib. His aunt, Bibi Sahib Jan, during the conversation, uttered a word which was impolite and disrespectful to the status of the Holy Prophet (pbuh). This infuriated Huzoor so much that his face glowered with anger and in spite of the regard and respect he generally had for elders, he left their house without eating food and then completely broke off contact with them forever.

Hadhrat Mirza Bashir Ahmad Sahib (ra), asked his elder brother Mirza Sultan Ahmad Sahib (ra), about Huzoor's character and habits during the early period of his life. He said that:

'One thing that I have particularly noticed in my father (the Promised Messiah) is that he cannot tolerate even a single word against the Holy Prophet (pbuh). If someone said even the slightest thing against the eminence of the Holy Prophet, the face of my respected father would turn red and his eyes would start raging with anger, and he would immediately leave the gathering. My father was captivated by the Holy Prophet (pbuh). I have never seen the extent of such infatuation in anyone else.'

Hadhrat Mirza Bashir Ahmad Sahib (ra), says that Hadhrat Mirza Sultan Ahmad Sahib (ra), repeated this narration again and again. It should be noted that when Hadhrat Mirza Sultan Ahmad Sahib made this statement he had not yet entered into the fold of the Jama'at.

Relating to a later period, every Ahmadi is familiar with the name of Pandit Lekh Ram. He was the worst enemy of Islam and a staunch, lewd adversary and a filthy opponent of the Holy Prophet (pbuh). Criticising the Holy Prophet had become his occupation. Huzoor provided answers to his objections and they were so lucid that any sensible person would be satisfied, but Pandit Lekh Ram had the purpose of only raising objections and in doing so he made no distinction between the truth and falsehood. At last, this confrontation ended in a *'mubahala'* (duel), as a result of which Pandit Ji departed from this world.

Once Huzoor was coming from Feroz Pur to Qadian. Hadhrat Sheikh Yaqoob Ali Irfani (ra), was accompanying Huzoor on this journey. He narrates:

'Pandit Lekh Ram met me and asked me where I was coming from. I gave him the news of the presence of Huzoor. He ran to where Huzoor was performing ablution. Following the manner of Aryas, he clasped his hands and greeted Huzoor. But Huzoor just raised his eyes, briefly looked up and continued with ablution. The Pandit thought that probably Huzoor did not hear him. He greeted him again. But Huzoor did not reply. Someone said to Huzoor that Lekh Ram was offering greetings. Huzoor replied

*'He has grievously insulted the Holy Prophet (pbuh). It is against my faith to acknowledge his greetings.'*

A large number in the Jama'at have read and listened to the poems of Huzoor in praise and commendation of the Holy Prophet (pbuh). The fact is that a person who has attended even one gathering of the Jama'at is a witness that the passion, the sentiments of love, infatuation, restlessness and devotion expressed by

Huzoor cannot be found elsewhere.

Huzoor's writings in Arabic, Persian and Urdu are packed with such countless couplets. But as they say *'the extent of my sight is very limited and the beauty of thy attributes has no limits.'*

In one of his poems, totally inebriated in the wine of the love of the Holy Prophet (pbuh), he pronounces him to be the source of all blessings of both the worlds and the fountainhead of all light.

However, in spite of this, it is strange and indeed a miracle of his sentiments of love and infatuation with the Holy Prophet (pbuh), that the Promised Messiah felt helpless whenever he came across unusual expression of love for the Holy Prophet, raising in his heart a yearning to be the author of such expressions.

Once, he was alone strolling in the Mubarak Mosque, quietly humming, and tears were flowing from his eyes. At that moment a friend walked into the mosque. When he saw Huzoor in this condition, he tried to hear what he was humming. He heard that Huzoor was humming that couplet of Hassan bin Thabit (may Allah be pleased with him), which he had uttered at the time of the demise of the Holy Prophet (may peace and blessings of Allah be upon him).

*'O my beloved! You were the pupil of my eye and after thy demise, my eye has gone blind. I was afraid of only thy death. Now it matters nothing to me who lives and who dies!'*

The narrator explains: "When I saw Huzoor strolling alone with tears flowing from his eyes I said to him 'What is the matter Huzoor? Has there been any bereavement?' He replied, 'When I was reciting this couplet of Hussan (pbuh), a yearning arose in my heart that I wish this couplet had come from my lips.'

Those who were familiar with the life of Huzoor know it well that Huzoor suffered from all kinds of hardship. He passed through some very difficult situations. The opponents afflicted upon him all sorts of tortures. Those who were his own discarded him. He became the target of ill treatment and malicious criticism. So many litigations were raised against him, even a case accusing him of murder.

He witnessed the loss of his dear and devoted ones. He had to bear the shock of losing his young sons. But the sad feelings of his heart were never reflected in his eyes. But in seclusion, he thinks of the demise of his master and guide, thirteen centuries earlier, and he remembers this couplet of Hassan and his inner wish surfaces that:

*I wish that this couplet been uttered from my lips.*

It was this love and infatuation with the Holy Prophet (pbuh), and his passion of total dedication and concern for the sanctity of his honour, that in one of his writings, while refuting the filthy and ferocious objections of Christian priests which they raised against the Holy Prophet (pbuh), he painfully states:

*'By God! If all my progeny and their progeny and their progeny and all my friends and all my assistance and all my helpers are murdered before my eyes and even if my own hands and feet are severed and the pupil of my eye is extracted and thrown away and I am deprived of all my aspirations and I lose all my pleasures and all my comforts, the suffering that I bear for all these filthy attacks on the Holy Prophet (pbuh), is much more profound against it all.'*

Behind his every word and deed there was a reflection of a directive of God Almighty, or a saying of the Holy Prophet (pbuh). Whether it is related to the respect of elders, or the treatment of wife and children; whether it is about relationships with loved ones and friends, or relations with enemies, at the back of each and every incident in his life we can see the glow of a similar incident in the blessed life of the Holy Prophet (pbuh). He was indeed a mirror of the character and morals of the Holy Prophet (pbuh), a mirror which reflects the praiseworthy attributes of the Holy Prophet (pbuh). And why not, when he expresses himself as:

*By God! All imprints of others have been erased from my heart since I engraved your image in my heart.*

# Promised Messiah - The Latter Day Reformer of Religions

by Khalil ur Rehman Mullick

***Hadhrat Mirza Ghulam Ahmad (as) claimed to be the Promised Reformer whose advent was awaited under different names and titles by adherents of various faiths.***

The Promised Messiah declared:

"My appearance in this age is not only for the Muslims, I am here to reform the Muslims as well as the Hindus and the Christians. Just as God has sent me as the Promised Messiah for the Muslims and Christians, I am also an Avatar for the Hindus ... just as I have come in the power and spirit of Jesus, I have also come in the spirit and power of Krishna who was the highest among all the Hindu Avatars. God of the heavens and the earth has revealed to me several times that I am the Krishna for the Hindus and the Promised Messiah for the Muslims and the Christians... This is a revelation from God and I cannot but proclaim it" (Roohani Khaza'in vol 20 p.228)

He wrote more than 80 books to revive, with logical support, the lost spiritual values backing his reasoning with living proofs of Divine support. Not only did he identify corruptions that had crept into religious thought but at the same time reinterpreted, in the light of the Holy Qur'an, their misguided concepts about the teaching of their revealed scriptures.

As an illustration we present his interpretation of atonement and the transitory nature of hell, Christian dogma of trinity and the gods of the Vedas.

**Sin and True Atonement**

Discussing the subject as to why man succumbs to temptation, the Promised Messiah (as) says:

"When a thief or an assassin commits a crime, immediately God puts in his heart a realisation that he has committed an evil act which he should not have done. But the man takes no notice of this inspiration because his inner illumination is extremely weak and his intellect is also weak so he is overwhelmed by his lower animal self and by strong temptation. His baser self overpowers and he craves to satisfy his desire. Such weak natures do exist in the world and you come across them in your everyday life. Their provocation and incitement cannot be abated because what God has put there who can get rid of? However, God has also created a remedy for it, what is that remedy? Regret, repentance and begging of forgiveness from God. Whenever an evil act is committed as demanded by their baser self or as natural instinct they entertain an evil thought. If they repent and beg forgiveness, God does forgive that sin. If after repeated stumbling, they repeatedly display regret and repentance it will wash away their soiled state. This alone is the true atonement that is the remedy of the sinful state within one's nature. Referring to it Allah says:

*'And whoso commits an evil act or transgression against his own self and then regrets and begs forgiveness from God, he shall find God Most Forgiving and Ever Merciful'* (Holy Quran Chapter 4 Verse 111).

This statement carries profound wisdom. If slip-ups and sins are committed by deficient people because of the traits of their character, then opposed to this is the eternal and inexhaustible quality of character in God of the divine attribute of Forgiveness and Compassion. He is Ghafoor-ur-Rahim which means His forgiveness is not superficial or accidental but is an eternal attribute of His Existence which he loves and wants to bestow on deserving talents.

Whenever, at the time of his slip-up or committing a sin, the frail man turns to God with regret and repentance, in God's sight he becomes worthy that God should also turn to him with compassion and forgiveness. This divine response to His regretting and repenting servant is not restricted to just one or two occasions but is an eternal attribute of God's Existence and for as long as a sinful man turns to God in a state of repentance, this attribute of God will manifest on him for sure.

It is not God's natural law that the stumbling natures will not stumble or that the nature should be changed of those who are overwhelmed by their animal instinct or by their excitable emotions. The Divine law which is unshakeable and is operating from bygone days is that deficient people shall commit sins as demanded by their defective states but they shall be forgiven as a result of their repenting and begging of forgiveness from God" (Roohani Khaza'in vol 1, p. 186-187).

Because of their defective states for which they succumb to temptation the Promised Messiah (as) observes:

'It is inherently illogical to suppose that man should receive eternal punishment for his misdeeds. In other words, to suppose that as God is eternal so those deserving hell should remain in it forever. After all God also has an involvement in their sins for He created in them powers that were weak. Therefore it is the right of the hell dwellers to take advantage of the weakness which their nature received from God." (Roohani Khaza'in vol 20 p. 368-369)

**Trinity**

Discussing the evolutionary process that lead to the station of Messiah, he says:

"To the lower end there is a deep and burning love for God's creatures which result in an unbreakable bond between the caller-unto-Allah and his energetic disciples transferring those illuminating powers, which are possessed by the pure heart of the caller-unto-Allah, into all those living branches (i.e. disciples) while to the higher end, an intense love imbibed with an unshattering faith establishes itself under divine command in the servant's heart and attracts the love of the supreme Creator.

By the conjugation of those two loves, which are in fact like male and female, a strong relationship and affinity develops with the Creator. Then like a raging fire, the Divine love touches the consuming love of the seeker, resulting in the birth of a third entity called the Holy Ghost.

The spiritual birth of the man at this stage is counted from the moment when God's command establishes this new love in him. The love at this stage and of this level can metaphorically be said to have attained a new birth and since the Holy Spirit develops in the heart as a result of the union of the two souls, it can be said to have a relationship of son to both of them. This alone is the holy trinity that is most essential for this intense level of love which unfortunately has been confused by the impious natures as an association with God. The uninitiated have sadly put the frail man who is in a continuous process of dying and is thus a false entity, equal to the Supreme and Self-existing God" (Roohani Khaza'ine vol 2. p. 61-62)

**The Vedas**

Hadhrat Promised Messiah (as) says:

"It is possible that the Vedas were a revealed book of God but after a long passage of time people failed to understand its true meaning" (Roohani Khaza'in vol 19. p. 404)

"In my view it is possible to re-interpret some verses in the Vedas in the light of the Holy Qur'an. In the opening chapter Allah says

*'Alhamodollilahai rabil Aalameen'*

*All praise belongs to God Whose support and maintenance in all aspects and in every way is witnessed and perceived through Allah's works of beneficence.'*

In other words, there is in fact only one power working at the back of all kinds of means on which depends the life, the health and the progress of the people in the world." (Roohani Khaza'in Vol 19 pp 408-409).

"So the Vedas have given four metaphorical names as four great lords. Firstly the skies or heavens which has been called INDER LORD, he is the bestower of water as it says in the Holy Quran:

*And every man's works have We fastened to his neck; and on the Day of Resurrection We shall bring out for him a book which he will find wide open* (Ch 17 v 14).

Thus INDER which means heavens in likened to the Lord. It is the greatest of the four metaphorical lords in whose lap orbit the sun and the moon. Compared to others, this lord is for the general protection.

Next is the SUN LORD which represents God's Graciousness i.e. the RAHMAN attribute. Its benefits are greater than those of the MOON but less than those of the INNER LORD. Its special function is to shower its grace and beneficence on plantation because due to the ravages of autumn season the plants are no longer clothed and appear as though they are the dead that have been buried in the ground. As penniless beggars they stand on one leg. Therefore the SUN LORD in its charitable mood in the spring season blesses them with clothes and fills them with fruit and flowers. In a matter of a few days it puts on their heads garlands of flowers, gives them an attractive gown of green leaves and enriches them with fruit turning it into great delicacies.

There can be no doubt in its graciousness i.e. the RAHMAN attribute as it showers numerous graces and blessings on these clotheless beggars, without any effort on their part. Such metaphors are found in the Vedas in abundance. At first glance they appear poetical expressions but with a little reflection we do see some glitter of knowledge in them.

Next to the sun, according to the Vedas, is the MOON LORD which helps to take the function of the feeble trees to completion. For instance though during spring season the trees do produce fruit but without moon the fruit would not ripen and would lack freshness, full growth and enrichment. So the moon completes the work of the trees and thus is worthy metaphorically to be called RAHIM i.e. merciful. There can be no objection to employ such terms if used as metaphor.

Next to the moon is DHARTI LORD i.e. the mother earth which has spread its surface to provide space for the traveller. Each fruit, like a traveller, has a temporary abode on the tree and eventually finds its destination on the ground. Then the earth with its masterly rights gives the fruit a place on its surface wherever it feels fit.

As the Holy Qur'an says:

*And when We intend to destroy a township, We command its people who live in comfort to adopt the way of righteousness but they transgress therein, so the sentence of punishment becomes due against it, so We destroy it with utter destruction.*(Chapter 17 Verse17).

That we have supported man on the land and on the rivers, likewise the permanent abode of every material thing is in the earth. It can give a place of honour to whatever thing it pleases and give a place of disgrace to whatever thing it pleases. Therefore in this respect the earth can be called Malik-e-Yaumiddin, the master of reward and punishment.

Thus you see these four divine attributes of God metaphorically reflected in the mirror of nature. In this manner Allah has desired to reflect his attributes metaphorically in the outward appearances so that through these examples a seeker after truth should find some evidence of the most profound and hidden attributes of God.

The above discussion shows that the four figurative lords that have been mentioned in the Vedas represent metaphorically four divine attributes: AKASH i.e. skies or heavens metaphorically has the RABB attribute, the sun has the RAHMAN attribute, the moon has a share of the RAHIM attribute and the earth has MALIK-E-YAUMIDDEEN attribute. All these four attributes are clearly observed and manifestly perceived. That is why those who possess only superficial intelligence have declared them real lords and have considered them worthy of worship. The word DEYOTA used in the Vedas is a Sanskrit word which means the one who nurtures and supports. In this sense the sun on its own is a lord, moon on its own is a lord but above all these lords is a Higher Lord Who consciously controls them. He is God Who is called RABBUL-AALAMEEN, The Lord of all the worlds i.e. He is the Lord of everyone, the Lord of all lords. He alone acts consciously and possesses absolute control. All else are tools which operate only in His Hand. Therefore He alone is worthy of all praise and worthy of all worship.

That is why the Holy Quran declares:

*I am the Promised Messiah and the appointed Imam*
*Who will fill this earth with justice*
*And convert desolate wilderness into fruit laden trees*
*Take your share from me as I am indeed your Imam*
*I remind you of the times and give you glad tidings.*

(A'jazul Masih)

*All praise belongs to Allah, the Lord of all the worlds.* (Roohani Khaza'in Vol.19 pp 415-417)

"In short, as we have explained, it is possible that when in Rigg Veda supplications have been made to INNER, SUN, MOON and FIRE lords it might have meant the supreme power of God which is operating behind them who is the Lord of all the metaphorical lords, for we find such indicators in the Holy Quran that whatever things are in this world which support the system of universe are in fact illustrations of God's Names and Attributes which are manifesting in metaphorical forms, as through the heavenly bodies and the earthly elements are pages of a book from which we learn the deep knowledge of the Attributes and of the Acts of God" (Roohani Khaza'in Vol.20 p 420).

In his book A'jazul Masih Hadhrat Promised Messiah says:

*I am the Promised Messiah and the appointed Imam*
*Who will fill this earth with justice*
*And convert desolate wilderness into fruit laden trees*
*Take your share from me as I am indeed your Imam*
*I remind you of the times and give you glad tidings.*

## ANNUAL IJTEMA.2004

Annual Ijtema 2004 will be held on Friday, Saturday and Sunday 24,25,26th September 2004 at Baitul Futuh Inshaallah. All members are requested to organise their leave accordingly to ensure their participation.
For further information please contact your local Zaeem Ansarullah.

Naib Sadr Rafiq Ahmad Javaid, Chairman Ijtema Committee

## JALSA SALANA U.K. 2004

As you are aware that Jalsa Salana U.K. will be held On 30,31July and 1st August 2004 at Islamabad Inshaallah.
It is requested that those in need of special car parking passes should Please send copies of their disabled badges issued by the authorities along with car registration numbers.
A large number of volunteers with special skills are urgently required to complete the Jalsa arrangements. Similarly volunteers are required for various other duties during the Jalsa.

Please contact me on the following address:

Dr Ch. Nasir Ahmad
Officer Jalsa Salana U.K.
181 London Road, Morden, Surrey SM4 5HF
Tel 020 8687 7813 or Fax 020 8687 7899

# The Promised One For All Nations Has Come

By Laiq Ahmad Tahir

*Hadhrat Mirza Ghulam Ahmad (peace be on him), the Holy Founder of the Ahmadiyya Movement in Islam, was born on Friday, 13 February 1835, in a little known village called Qadian, in India.*

He was introduced to the religious and literary circles in 1880 when he published his first book, *Brahin-i-Ahmadiyya*, in defence of Islam, to articulate the beauties of the faith. He published three more volumes during the next three years. This unique expose on the truth of Islam created such a sensation in religious circles that men of renown could not but exclaim that these volumes were unique in the 1300 year history of Islam.

He had published in these volumes many of his revelations from God, which stood as a witness to his pure heart and his exalted status in the realm of spirituality.

Humanity was longing for a world reformer. Christians, Muslims, Hindus, Jews, all were looking for their Messiah, their Mahdi, their Krishna and their Elijah. All signs for the appearance of the world reformer had been fulfilled. Because of his unique writings, Muslims began to look up on him as the reformer of the age.

He proclaimed to be the Promised Messiah in 1890. For many generations, the Muslims had come to believe that Jesus Christ would descend bodily from heaven as the Promised Messiah. When they heard the proclamation of Hadhrat Mirza Ghulam Ahmad, they should have pondered over his claims. Instead, they went all out to oppose him.

For Christians, his claim to messiahship was contrary to their expectations and they realised that the whole structure of Christianity would crumble down if that claim were accepted. They too, began to get united in opposition to him. Vainly they tried to overturn the verdict of God. But God had promised that the Messiah and Mahdi would bring about the supremacy of Islam over all other religions and all the efforts of his enemies would amount to nothing.

Hadhrat Mirza Ghulam Ahmad of Qadian says:

> *I invite you and all your helpers to pray that Jesus descends from heaven, then wait for him. I say with certainty that if you keep striving hard all your lives and pray so hard that your noses get rubbed off in prostration, no one will descend from the sky. The One who was to come, has already come.* (Malfoozat, Vol. 8, p.4)

> *I say without any fear that by the Grace and Bounty of God Almighty, I am the awaited world reformer and God has converged all signs and provisions in me.* (Zarooratul Imam, p.25, from Roohani Khaza'in, Vol. 13, p.495)

Then he said:

> *I am the one appointed by God in the beginning of this century to re-generate the faith; to re-establish on earth the faith which has forsaken the earth. I am here to pull the world towards righteousness and truth with God-given strength and with the strength of His hand and to correct their errors in beliefs and actions.* (Tazkiratul Shahadatain, from Roohani Khaza'in, Vol. 20, p.3)

Here are some more quotes from his writings:

> *I say truly that this is the time for which Muslims, according to their belief, and Christians, according to their conviction, were waiting. This was the promised time. The One awaited has come, whether one believes in him or not. God shows mighty signs in support of His appointed ones and convinces the minds. What was destined for the Promised Messiah has come about. Whether one believes it or not the Promised Messiah has come and I am that person.* (Malfoozat, Vol. 2, p.285).

> *The truth is that Islam is in dire need of help from God. I am the Reformer of the age. It is delightful that God*

*did not leave Islam helpless in this state and sent me, according to His law, so I could revitalise it.* (Malfoozat, Vol. 9, p.158).

*God has appointed me. He has sent me. People should try to find out whether the person who proclaims to be from God has His Blessings and Support with Him. They saw sign after sign and called them untrue.* (Malfoozat, Vol. 4, p.437).

*0 ye people: I am the Muhammadi Messiah and I am the Ahmad Mahdi; God is really with me from my childhood to my grave.* (Khutba Ilhamia, p.17).

In his Arabic poetry, he says:

*I am the Promised Messiah and the appointed Imam who will fill this earth with justice and convert desolate wilderness into fruit-laden trees. Take your share from me as I am indeed your Imam. I remind you of your times and give you glad tidings.* (I'jaz-i-Ahmadi, p.60)

Then he says:

*In the end I say again, that you should ponder over these things. Go and ponder over it in the privacy of your home. Do you want Islam toface all these troubles for another hundred years? If nobody has appeared so far at the beginning of this century and twenty-two years have already elapsed, then you will have to wait another 100 years. Remember, if you do not accept me you will never find the Promised One.* (Malfoozat, Vol. 7, p.176)

For those who were hasty in rejecting him and pronounced him an infidel, he said:

*My rejection is really the rejection of God and His Prophet (peace and blessings of God be on him). Before anyone brands me with falsehood, he is branding God a liar.* (Malfoozat, Vol. 4, p.14)

In times gone by God used to send His Messengers for certain people for certain periods, but now the Promised Messiah was commissioned by God to bring about the supremacy of Islam in the entire world. It is inconceivable that the reformers of all the different religions would simultaneously appear. Therefore, the Promised Messiah said:

*In the eyes of God, I am not just Jesus, Son of Mary. I have other names also as God said in Braheem Ahmadiyya. I am Adam, I am Noah, I am Ibrahim, I am Jacob, I am Ishmael, I am Moses, and I am David.* (Haqiqatul Wa'hee, pp.184-85, from Roohani Khaza'in, Vol. 22, p.521)

In one of his poems he says:

*Sometimes I am Adam, sometimes Moses, sometimes Jacob. Also I am Abraham and have many progenies.*

He also said:

*God wants to attract toward His Unity all those with righteous disposition from among the inhabitants of this planet, be they in Europe or Asia. He wants to assemble all His chosen ones on one religion. This is the design of God for which I have been sent.* (The Will, pp.10-11).

Elaborating upon the expected reformers among Muslims, Christians and Hindus, he says:

*My coming in this age is not only for the reformation of Muslims. I am here to reform the Muslims, the Hindus, and the Christians. Just as God has sent me as the Promised Messiah for the Muslims and the Christians, I am also an Avatar for the Hindus. Just as I have come in the power and spirit of Jesus, I have also come in the power and spirit of Krishna who was the Highest among all the Hindu Avatars. The God of heaven and earth has revealed to me many times that I am the Krishna for Hindus and the Promised Messiah for Muslims and Christians. This is a revelation from God and I cannot refrain from expressing it.* (Lecture Sialkot, pp.33-34, from Roohani Khaza'in, Vol. 20, pp.228-29).

Referring to the Old Testament, he said:

*God has sent me at the same time given in the Book of Daniel for the appearance of the Promised Messiah. It is most striking and I consider it as a sign of God that exactly in the year 1290 Hijra I had attained to a converse with God. . . Then Daniel mentions 1335 years as the end of the Messiah's time. This is very similar to the revelation from God regarding my age.'* (Haqiqatul Wa'hee, pp.199-200, from Roohani Khaza'in, Vol. 22, pp.207-8)

He again said about his status:

*I have appeared at a time when Muslim beliefs had become full of controversies and no belief was left without controversies. Likewise, very misleading ideas were rampant regarding the coming of the Messiah. . . All these various ways and sayings required one who could pass judgement on them, and I am that judge. . . I judge the sayings of Imam Malik and Ibn-i-Hazm and Mo'tazela regarding the death of Jesus to be correct... anyone who does not abide by my judgment now, he does not agree with the Judgment of Him who appointed me.* (Zarooratul Imam, p.25, from Roohani Khaza'in, Vol. 13, pp.495-96).

For the Promised Reformer of all nations many signs were given in the Holy Qur'an by God and the Traditions by the Holy Prophet, peace and blessings of God be on him. Likewise, there were signs for his advent in the older Scriptures. The fulfilment of all these signs testifies to the time for the appearance of the Promised One. The Promised Messiah says:

*The signs fulfilled so far are so numerous that there is no room left for an honest mind to deny them. All the earthly and heavenly signs of the appearance of the Promised Messiah have been manifested in my time. The eclipses of the sun and the moon in the month of Ramadhan happened some time ago; the comet has appeared; earthquakes have occurred; epidemics became rampant; Christianity has forcefully spread in the world and as was written, opposition to me has been very intense. All these signs have been fulfilled.'* (Kitabul Bariyya, pp.259- 60 from Roohani Khaza'in, Vol 13, pp.297-99)

Then he said:

*This doctrine has now become as bright as the sun and so many people have witnessed the signs that if they were to be assembled together, their number will be more than the army of any monarch.* (Malfoozat, Vol. 5, p.14)

Then he said:

*A host of arguments testify for me. The Qur'an and the Hadith attest to my truth. The need of the day calls for my person and all those signs manifested at my hand are additional proofs of my truth. Every prophet has put forth these three tests of his truth and I put the same forward. There is no leeway left for anyone to reject me.* (Malfoozat, Vol. 5, pp.87-88)

Talking about the popularity of his claim, he said:

***I see that my claim is received with great interest in Europe and America. Hundreds of newspaper have published my claims and they have said things in my support which would be very difficult from a Christian writer; so much so that some have said mainly that it appears that I am right in my claim . . . some have said that this claim of the Promised Messiah is just in the right time; and time is its own justification.* (Tazkiratul Shahadatain, p.31, from Roohani Khaza'in, Vol. 20, p.33)**

Blessed are those who are assembling at the hand of the Promised One. People from diverse nations and faiths are getting together as the green limbs of the Promised Tree and presenting a grand spectacle. A voice emanating from the unknown village of Qadian and those responding to it are now found in all continents - Asia, Europe, America, Africa and Australia. More than a hundred and seventy countries in these five continents are resounding with the Call of Mirza Ghulam Ahmad of Qadian, the Promised Messiah and Mahdi, through his followers. Every new day brings his success and supremacy nearer. Righteous souls are flocking to come under his banner.

Our task is to call out in all directions. Those with righteous spirit will come eventually.

# Report of Shura Proceedings

The 13th Majlis-e-Shura of Majlis-e-Ansarullah UK
was held on 13th December 2003 at Baitul Futuh in Morden.




The Shura began with the recitation from the Holy Quran. After the pledge, Sadr Ansarullah Ch. Waseem Ahmad Sahib, reminded the delegates of advice and guidance given by Khalifatul Masih III at the occasion of Shura before leading them in silent prayer. Then Sadr Sahib addressed the Shura giving an overview of the activities of Ansarullah UK during the year 2003.

The Shura formally adopted the previous 12th Majlis-e-Shura Report. The implementation reports of the previous Shura decisions were then presented followed by the rejected proposals and reasons for rejection.

As all the submitted proposals had been rejected the only Subcommittee to be formed was for Finance to consider the proposed budget for 2004. The chairman of the subcommittee was Mr. Abdul Ghaffar Abid and the secretary was Mr. Zheer Ahmad Choudhry ,Qaid Mall.

The Subcommittees convened after Lunch and Zohar/Asr prayers and the Shura Deliberations were concluded before the time for Maghrib and Isha prayers which were led by Hadhrat Khalifatul Masih V. (aub)

After prayers, Huzoor most graciously presided over the final session and gave the Shura most valuable advice and guidance in a speech delivered in English. In his address, Huzoor stressed the importance of consultation in Islam and Ahmadiyyat and that not only the Khulafa but also the Holy Prophet (saw) frequently consulted companions for advice. The important point is that the Khalifa or Prophet is not constrained by the advice received and can accept or reject advice. Huzoor cited examples from Ahadith of when advice was sought by the Holy Prophet and even his Khulafa and also examples of when advice was rejected. Huzoor pointed out that whether advice was accepted or rejected, it was very important to seek advice but that whatever decision was eventually taken - it was always for the betterment of the Jama'at.

Huzoor ended his address by saying that in the case of this Shura at least he had decided to accept the recommendation of the Shura to approve the appointment of Ch Waseem Ahmad as the Sadr Majlis Ansarullah U.K. and Zaheer Ahmad as Naib Sadr Saffe Dom.

The Shura concluded with silent prayers led by Hadhrat Khalifatul Masih V.

# Musleh Maud Day Meeting

Nisar Orchard Naib Zeem Aala (London Region)

By the Grace of Allah the London Region Ansarullah was able to hold its first regional event of 2004 on Saturday, 21 February.

The function combined Musleh Maud day, Eid Milan party and the monthly London Regional meeting of all London Ziamats. It was well attended with nearly five hundred people present. Zaeem-e-Ala London, Mr Salman Khan and his Aamla worked very hard to ensure that the event was successful.

Ameer Sahib, Mr Rafiq Ahmad Hayat, kindly conducted the proceedings which started off with recitation of the Holy Qur'an by Major Khaleel Ahmad Sahib. This was followed by poem by Mubarak Lone Sahib.Then Mr Nisar Orchard welcomed the audience to the occasion and said he looked forward to seeing the same numbers and enthusiasm at future functions.
Mr Khalid Malik read the prophecy about the Musleh Maud, published in the Green Paper (*Sabz Ishtihar*).

Carrying on the with the theme of Musleh Maud, Mr Abdul Rehman Somali then cited of a number of incidents from the life of Hadhrat Musleh Maood which was well received.

Dr Mohammad Ashraf addressed the audience about the health of members of Ansarullah and read out excerpts from the writings of the Promised Messiah and directives of Hadhrat Musleh Maud (ra)

Then Maulana Munir-ud-din Shams delivered a speech on the Promised Son, Hadhrat Mirza Bashir Uddin Mahmood Ahmad (may peace be upon him), the second Khalifa, which captivated the audience.

Finally the Ameer Sahib concluded the function with a short address in which he focused on the importance of administration of Majlis Ansarullah and the role that Hadhrat Musleh Maud played in establishing this.

Refreshments, which had been provided by a family, were then served. Sadr Sahib requested that such people should be remembered in our prayers. The function was concluded with a silent prayer led by Ameer Sahib U.K.

## ANSARULLAH NATIONAL CHARITY WALK 2004

The National Annual Ansarullah Charity Marathon Walk 2004 will be held for the first time in the Yorkshire Dales in Benrhydding, near Ilkley in West Yorkshire on Sunday 6 June. The North East Region has been eager to be the host for the event and have promised a truly scenic and breathtaking route for the walk which all walkers, serious or otherwise will truly enjoy.
Overnight accommodation has been arranged for those arriving on Saturday evening at the Bradford and Huddersfield Mission Houses, which are only 35 minutes away from the marathon route. Please contact your Zaeem or Reginal Nazim for further information.
Sponsorship for the event will be sent to each Nasir shortly. You must start approaching your friends, colleagues and members of the public for sponsorship so that we may raise large sums of money.
A target of £50,000 has been set.

Mirza Abdul Rasheed Chairman Charity Walk Committe.

وَ وَسِّعْ مَکَانَکَ

# Enlarge thy House

**(Revelation Promised Messiah pbuh )**

By Mohammed Nasser Khan (Project Director) and
Imran Uddin Ahmedi (Secretary) of the Baitul Futuh Executive Committee

The Prophet Abraham (a.s.) was given the honour of establishing the first House of Allah in Mecca. The Holy Prophet Muhammad (pbuh) also gave mankind direction and guidance to build houses of worship throughout the world.

In obedience to the Holy Prophet (pbuh) the Promised Messiah (a.s) said :

*Our Jama'at needs a lot of mosques. It is a house of God. Whichever village or town can build it, should build it. It should be well understood that (in that town) foundation of the progress of Jama'at is also laid with it.*

The Promised Messiah, peace be upon him, prophesied:

*The foundation stone of the Renaissance of Islam and a superior world order have been laid. Now, mosques will be built and people will enter them, and join the Divine Movement in hordes*

Huzur then received another revelation:

***Enlarge thy House***

The essential meaning of these prophecies was to prepare the Promised Messiah and his followers for the large numbers that would join the fold in the future. This spurred the construction of Mosques.

The Prophecies began their fulfilment by the Promised Messiah himself. He began by extending his family's humble mosque by a small margin, but this was to become the foundation of a glorious period of expansion.

However, the beauty of this prophecy lies in its continued fulfilment. In 1924 the sacrifices of a small number of women in Qadian enabled the building of Fazl Mosque, the first in London. How fortunate we all are that we have, once again, witnessed another magnificent moment to manifest the Glory of Allah and the truth of all his Messengers including Prophet Muhammad (pbuh), and his reformer of the latter days, Hadhrat Mirza Ghulam Ahmad (a.s.).

On 3rd October 2003 at 1pm, the Fifth Caliph of the Promised Messiah (a.s.) inaugurated the Baitul Futuh Mosque. The Largest Mosque in Western Europe, it received unprecedented world recognition and has been selected as 'One of Fifty Best Modern Buildings To Visit In The World (*The Independent*; October 2003).

Much has been written and spoken about the Mosque and the blessings it has clearly bought to the Jama'at are apparent for all to see.

At the inauguration, it was clear to see the joy on the faces of all those who attended this historic occasion. Over 10,000 people attended Juma prayers and the co-operation received by the local community was very heart-warming. The world's press had also gathered before and after the opening of the mosque. Coverage of the event was shown in every continent and in over 180 countries of the world.

Allah, the Gracious God, has chosen our generation to witness this momentous milestone in the fulfilment of the Prophecies. So it is time to reflect on these prophecies and their most recent fulfilment. Surely it will not be the last. The Prophecies of the Promised Messiah should always be borne in mind when thinking about potential places of worship. At the time of purchasing the Baitul Futuh site, many believed it to be too large for the requirements of the time. How naïve these thoughts now appear. The reality today is that it may not be long before we are searching again for the next fulfilment of this prophecy. All Praise Belongs To Allah Lord Of All The Worlds.

# Facts About Baitul Futuh Mosque

| | |
|---|---|
| Total Site Area | 5.2 Acres |
| Size & Height of Dome | 16m Diameter |
| | 23m Above Ground Level |
| Large Minaret | 35m High |
| Baitul Futuh Mosque | 4,000 Persons |
| Baitul Futuh Mosque Ancillary Areas | 1,500 Persons |
| Tahir Hall | 2,000 Persons |
| Noor Hall | 1,000 Persons |
| Nasir Hall | 1,000 Persons |
| Aftab Khan Library | 400 Persons |
| West Wing Area | 100 Persons |
| Total Complex Capacity | 10,000 Persons |

